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THE MANNASEH

The Mannaseh

A Story of Mixed Marriages

BY
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CHAPTER I

A STORY OF MIXED MARRIAGES

Joseph, having been sold into Egypt as a slave by his older brothers, was finally bought by Pontiphar who held the responsible position of chef cook to Pharoah, king of Egypt, and Joseph soon became the favorite with his master by his ready wit, beauty, honesty and faithfulness as a servant. He was educated in the Egyptian schools and as a further mark of favoritism he was set free, but retained as a servant to his former master. He was allowed better food than the slaves and given privileges, freedom and power not enjoyed by the slaves.

Joseph was soon promoted to chief steward of the household over servants who had been in the service of the master much longer than himself, which position he filled with much prudence and satisfaction. Joseph's administration of his master's affairs, his deportment and his beauty had long since gained the admiration of his master''s wife and she fell desperately in love with him, but Joseph refused the advancement made to him by her and refused to reciprocate her love which so enraged her, she accused him falsely of trying to assault her. This she did in order to hide her own sin and to get revenge on Joseph for not yielding to her desires and demands. As a result Joseph was put in the malfactor's prison.

Contrary to the usual custom of persons charged with a crime, Joseph made no attempt to defend himself, neither did he insinuate that he was being persecuted, but silently he submitted to the sentence given him and entered the prison and performed the laborious task assigned him thoroughly without complaint. His manner of deportment and efficiency as a worker soon won the admiration and sym-

pathy of the keeper of the prison. Joseph made a model prisoner and in a short time he was favored with lighter task and given better food than the other prisoners.

But after all of his goodness and the favors received he was compelled to remain within the confinment of the prison which made him a constant companion of the other criminals and at certain hours after their day's task was done, as such men usually do, they would all enter into a general discussion and explanation as to how each of them happened to be inmates of the prison and each one's case would be discussed Pro and Con. On such occasions Joseph's superior knowledge and manner of reasoning soon won the respect of his fellow prisoners.

It was on one of the above occasions that one of Joseph's inmates being under the same bond with Joseph related a dream that caused him much anxiety. This man had formerly been a cupbearer to the king (Pharoah), but having gained the displeasure of his master, was cast into prison. He related that he had seen in a dream three clusters of grapes hanging on three branches of a vine, the fruit was of the choicest kind such as is fit for a king, full ripe and exceedingly pleasing to look upon and ready to be eaten. He imagined that he squeezed the juice of the fruit into a cup which the king held in his hand, having strained the wine he gave it to the king to drink, who received it with much delight. He then asked Joseph to tell him what the dream meant. Joseph answered and said, "Be of good cheer and expect to be loosed in a few days as the king desired his service." At this interpretation the cupbearer rejoiced. Another inmate related his dream, he had been chief baker and was carrying three baskets upon his head, two with loaves and one with sweetmeats, fowls came along and devoured them all, he could not drive them away. In answer to his dream he was told by Joseph that he only had three days to live, as on the third day he would be crucified and his remains would be devoured by

the fowls. According to Joseph's prophecy the butler was released and the baker was crucified on the third day. (Gen. 39 & 40.)

Joseph remained in the prison about two years after the departure of the cupbearer who had been restored to his old place. It was hard as well as unfair to serve two years in prison for the deeds of another or rather one who dared to be honest and true, and yet many such sentences have been and are being served. But Joseph's genial disposition and his excellent deportment had been the means of him receiving special favors as a prisoner which greatly ameliorated his unfortunate lot and caused the two years to be much shorter than they would have been otherwise.

Now the king had an alarming dream which caused him much anxiety and he seemed unable to get any rest until his dream was made plain to him, therefore he called together all the wise men of his court, related his dream and asked that it be interpreted, but for the first time these men seemed to be puzzled and not equal to the emergency which greatly confused Pharoah and during the crucial moment the cupbearer remembered Joseph and informed the king and related what Joseph had told him and the chief baker, thereupon the King commanded that Joseph be brought in his presence, the King took him by the hand and related his dream and the perplexity and anxiety it caused him, Joseph faithfully and intelligently and with much impressiveness interpreted the dream, which greatly pleased the king and relieved his mind. (Gen. 41.) Believing all that Joseph had told him, Pharoah asked by what means he could avert the great famine or provide for the same. Joseph again in his usual reasoning, impressed the King with his advices, maping out plans which the King adopted and appointed him chief collector and dispenser over the whole of Egypt. He was given power to use the King's seal, wear purple as a mark of his high office and royalty and was driven in chariots throughout Egypt while performing his duty. Joseph was now a man of much

authority, second only to the King, he went throughout Egypt taking care of the husbandmen not allowing anyone to escape, leaving only enough for feed and food. His rapid rise and official acts were not understood, but as he was doing the King's bidding none dared to question him. Joseph was now a man of much honor and in great favor with the King who called him Pstham Pharoah, which denotes "Revealer of Secrets."

Although only thirty years of age and a foreigner, Joseph had become popular with the people as his authority and wisdom was recognized by even the so-called wise men of Egypt. He was received in the best of families, throughout Egypt, and being the real power behind the throne, met with no opposition. When he decided to take unto himself a wife, he married an Egyptian woman of very high qualities, a daughter of Petephresa, one of the priests of Heliopolis. She was a virgin by the name of Asenath and to this union were born two boys, Manasseh and Ephriam. Joseph named his elder son Manasseh, which in Hebrew means "Forgetful."

Joseph chose that name because at that time, being dictator of Egypt with a Pharoah and all the people at his command, he was in the position to forget the dreadful past even the great sin of his brothers who had conspired to take his life, but afterwards sold him as a slave, and because his heart was full of joy and forgiveness, he named his first boy Manasseh as a token or living monument, or sacrifice of forgiveness and happiness, forgetting the past.

He gave his second child the name of Ephraim which signifies "restored," having been sold, put into prison and after all freed and given complete citizenship and made the King's highest official. He felt at last that he was fully restored to the freedom of his forefathers.

The seven years of plenty having passed, Egypt and all the surrounding countries suffered a great famine. Egypt being the only country prepared for the famine, soon became the Mecca of foreigners who sought to buy corn

and strange to say beside feeding his own subjects Pharoah through Joseph, sold to all that came to buy. It was during this period that Joseph's brothers came to buy food and was recognized by him. (Gen. 42.)

The result of Joseph meeting his brother was the reuniting of the whole family, seventy in number, all of whom at Joseph's solicitation took up their residence in Egypt, and Jacob, Joseph's father, and his sons were all welcomed by the Pharoah, who gave them special concessions at Heliopolis (city of On) where they lived. After living in Egypt for seventeen years and all this time seeing his son Joseph at the head of the government as the chief adviser and dispenser to the King, Jacob diid at the age of 150, not however, until he had called all his sons to him and foretold that all of them should possess the Land of Canaan, and asked of them as a special request that Manasseh and Ephraim be given a share of the land as two separate tribes. Jacob having died, his body was carried to the Land of Cannaan and buried at Hebron with great pomp and glory by Joseph, at great expense.

It may seem strange how Joseph, a foreigner, could have risen to such power under the Pharoah, but it may not be so strange after all when we stop to think that after Abraham's visit to Egypt that country was over run with Israelites, and soon thereafter the Israelite shepherds or hysoks usurped the government and for nearly three hundred years were the rulers of Egypt. It may have been during the reign of the last Hysok king that Joseph became so powerful, or it may have been later at a period between the fall of Hysoks and the beginning of the Egyptian dynasty which enslaved all Israelites, at any rate it may be seen that Joseph's rapid rise is due to the fact that he happened on the spot at the physcological moment.

After a long and useful life in Egypt, full of honor and fame, Joseph died at the age of 110 years. After the death of Joseph all Israelites in Egypt were made slaves and each

Pharoah oppressed them harder and harder until God sent Moses to lead them to the promised land.

Moses came unto Pharoah with the command from God, "Let my people go." But God had hardened Pharoah's heart and he refused to obey. After God had sent the several plagues, Pharoah allowed Moses to depart with all the Israelite slaves, which numbered about 600,000 besides women and children.

Before the Israelites departed they exhumed the bones of Joseph and carried them into the Land of Canaan and buried them at Hebron. According to Jacob's request, the descendants of Joseph's sons, Manasseh and Ephraim accompanied the Israelites to the land of Canaan. It appears that at the time of the exodus the descendants of Manasseh and Ephraim had greatly multiplied and like the other tribes had maintained a strict tribal marriage and thus when Moses had received the laws from God at Mt. Sinia, we find that the tribes of Manasseh like the others had multiplied to a very large number. After Moses had received the law and established the same among the Israelites, he called upon the leader of each tribe to count or make a census of their respective tribes and report the number available for war.

Up to this time the half tribe of Manasseh and Ephriam had not, it seemed, been fully recognized by Moses as separate tribes, they at least had not been so designated by the great leader.

But now Moses summons Manasseh and Ephriam and as the tribes of Levi had been made the source from which all the priests would be selected, Moses exempted the whole tribe from war duty and substituted in their places the half tribe of Manasseh. Likewise the tribe of Ephriam was assigned to take the place of Joseph, and thus according to Jacob's' wishes the two sons of Joseph had been placed in line so as to receive equal share of the Promised Land.

While Manasseh and Ephriam were brothers it appears that only Manasseh reared a half tribe by marrying an

Egyptian woman, while Ephraim marriad an Israelite woman. After Moses had defeated the king Sion and possessed their land with richness, it seemed that many thousand young Hebrews, led by Zimri, the head of the tribe of Simeon, amazed at the beauty and richness of the Midian women took them as wives. This gross disregard of his laws and the boldness of Zimri in his defiance greatly angered Moses. The acts of Zimri so angered one Phineas that he slew Zimri in his tent at night. Others then made general assault on all the Hebrews that had married Midian women and killed both the Hebrews and their Midian wives. Soon after this outbreak a deadly disease destroyed all those left that had transgressed the marriage law or unlawfully lived with Midian women, and thus over 12,000 met death. (Num. 31-15 to 46.)

Moses then made war upon the Midians and defeated them with much loss, killing five kings and capturing many thousand beaves, sheep, asses, gold and silver and thirty-two thousand Midian virgins. This was Moses' punishment for immoral acts of the Midian women.

Soon after this period Moses died and Joshua as the leader of the Hebrews waged war against the Canaanites until he had conquered thirty-two kings, and now being old he called the people together, reviewed their success, made known to them his intention to cease hostilities, and divide the land and enjoy the fruits thereof.

This proposition was readily accepted by the people, the land was divided among the various tribes, nine in number, and the half tribe of Manasseh.

The half tribe of Manasseh was assigned that portion of the land from Jordan to the city of Dora, including Bashan, the former possessions of the Amorites, east and west of the Jordan, and as they had accumulated large herds of beaves, sheep and asses, this assignment was particularly favorable and valuable to them for cattle raising.

The tribe of Manasseh was industrious, and set at work at once and soon became prosperous. The Canaanites in

the surrounding countries and the Manassehs were soon on good terms which developed into mutual friendship and inter-marriages.

It was through this section of the country that Joseph and Mary travelled with Jesus, when going from Galilee to Jerusalem to celebrate the passover. On their return Joseph and Mary had again reached this section before missing Jesus, who was now twelve years of age, when found was in the Temple asking and answering questions, etc.

CHAPTER II

INTERNATIONAL MARRIAGES

From the time of the building of the Tower of Babel, when God confused the tongues of the people, and sent them out to people the earth, down to the present day, nature through the handy-work of God has placed a stamp of disapproval of the amalgamation of races. Notwithstanding the above restrictions, international marriages have been practiced from pre-historic times down to the present, nevertheless it is contrary to the laws of nature, a sin—a sin for which many nations in the past have atoned.

It is true at times such marriages are quite beneficial to individuals and to nations, but they are only temporary benefits which can in no wise atone for the final result. The individuals are benefited financially and socially, they may end their career upon the popular wave of success yet they leave to their posterity problems as heritages which they are not able to solve, or overcome the conditions arising from the same. What is true of the individual is also true of the nation or the crown heads that barter in such marriages. The financial and social ambitions may be gained or powerful alliances may be consummated or blocked, and yet the day of reckoning must come when the early sins of international marriages, like a gigantic weight fall like a dull-thud and beneath it crushes the individual or crown heads, and thus history records the failure of a nation or the fall of an empire.

In tracing ancient history, we find ample proof of the above assertions. It is in ancient Egypt that we find the first striking example of the sequences of international marriages. The Hysok or Shepherd Kings who usurped the power of the Egyptians controlled that government for several centuries, were finally overthrown by Aahmes, who

belonging to the 18th. dynasty. Aahmes realizing the decline of the Egyptians, physically and mentally, and desiring to inoculate the veins of royalty with new blood, and at the same time form an alliance whereby the throne would be safe at least for a while, Aahmes looking around observed the warlike attitude and abilities of the Ethiopians, which were hovering along the frontier, fearing them as his next opponents, and desiring to form an alliance which would enable him to cope with any foreign foe, he married an Ethiopian princess, whom he named Nerfertari-Aahmes, or the good companion of Aahmes.

Soon after the marriage with the aid of the Ethiopians, Aahmes drove out the last army of Hysoks and established himself on the throne. Within one hundred years after the marriage of Aahmes, the Egyptian Pharoah to the Ethiopian princess, we find Tothmes 1, Pharoah of all Egypt, and Tothmes was the grand-son of Aahmes and Nerfertari. Tothmes, is considered by historians to be the first great Pharoah of Egypt. In giving a description of him, George Rawlinson says: "The Ethiopian blood which flowed in his veins came from his grandmother, Nerfertari, and gave him vim and audacity, and showed his racial character in his countenance, where the short, depressd nose and unduly thick lips are of the Cushite rather than Egyptian."

Tothmes was succeded by Tothmes III, Amen-Hotop and the great Seti, all of whom showed Ethiopian rather than Egyptian characteristics.

Little did Aahmes realize what would be the consequences of his marriage to an Ethiopian. Not only did he rob the Egyptians of the opportunity of having the honor of supplying the material for Egypt's greatest rulers, but in his marriage to an Ethiopian princess, laid the foundation making it possible in the next few centuries to be ruled by pure blooded Ethiopians. At a later period we find Shabak or Sabacos, a genuine Ethiopian, set up a dynasty of three kings, who ruled the whole of Egypt as well as that of Ethiopia, and this was the day of reckoning,

this the ultimate result of one international marriage, this the price of temporary supremacy paid by the Egyptians.

Another case in the remote past may be mentioned, is that of David and Bersheba, the Canaanite woman. (2 Sam. 11-12 to 15 & 12-24.) After ascending the throne Solomon married the daughter of Pharoah. This marriage was contracted for political purposes, as at a later date Isaiah, the prophet, referred to the government of Judea depending upon (Egypt) a broken reed. Among Solomon's three hundred wives and seven hundred concubines, were women of every tribe and nation that had come under his influence. Solomon being the son of a Canaanite woman, was of a dark complexion. Little did David know that when he transgressed the laws of Moses as inspired by God, and placed Bersheba, a Canaanite women in his harem, who became the mother of Solomon, that he was committing a sin that would ever be in evidence among his race, the Jews, the first blood showed the blood inheritance from the dark skin Canaanites, which they inherited from the house of David.

In our day we have any number of unfortunate international marriages contracted for the purpose of gaining social recognition at the courts of Europe or for the satisfaction of bearing the title of some family of nobility America has become a great speculative field and rich American girls are often victims of degenerated nobility who exact large sums of money for an empty title. It often happens that if the title is one of note and closely related to some crown head, the American bride is not received into the exclusive society of royalty. It occasionally occurs that an American girl, imbued with true patriotism refuses to enter into such matrimony without being previously guaranteed that she will be received on equal basis as other crown heads.

In the last twentf-five years there have been several international marriages that have ended very unhappy, which thourughly demonstrate the perils and the lack of domestic felicity by these marriages.

CHAPTER III

MIXED RACES

The amalgamation of races is the direct cause of the world's greatest problem. This problem is not a new one, neither is it confined among any particular race or civilization, but has been and is now the burden or problem of the civilized world.

A careful study of ancient history as well as modern history reveals the fact that mixed races are the reef upon which matrimonial ships of many nations have been partly or wholly wrecked. Mixed races or miscegenation has been the means of producing a serious problem that several nations are at this moment in a gigantic struggle, staggering under a ponderous weight for a genuine solution of the problem produced under the above circumstances.

While there are other nations wrestling with this great evil, America no doubt is involved in the greatest race problem of modern times, and miscegenation has caused the most dangerous phase of the question, because it is rapidly changing a black race into a brown race, that has already begun to measure arms, sinews, strength and brains with that of the white, and wherever given an equal opportunity, has proven the white man's equal.

Now the question arises, who is responsible for the great sin of miscegenation which in less than two centuries has produced conditions that are now menacing the supremacy of the white man? The answer is, the white man.

We know that when the Negro was first introduced into this country, he was a Simon pure African, with high cheek bones, thick lips, large feet, wooly hair, a mental faculty unknown, and perhaps under-estimated, but certainly undeveloped, all of which was foreign to the American white

man. We are told that at first only twenty of these Africans were sold as slaves by a Dutch trading ship at Jamestown, Va., in 1619, or thereabout, and from these twenty Africans and others subsequently brought to this country, we now have a population of about ten millions, a population greater than seven European powers. From the very beginning the black slaves proved to be a profitable investment, because he at once became adapted to his surroundings, and unlike other so-called inferior races, when carried away from their native land and colonized among a more advanced nation, they prospered and mutiplied. And as the years rolled by they became the chief laborers for the white man and with the white man's executive ability and the Negro's physical endurance and matchless obedience the ax was soon made to fell the great trees of the forests, the spade was made to dig the ditches which drained the marshes, the plow tilled the soil and agrieulture development soon placed the rich soil of the Southland at the command of slave master.

The Negro slave was obedient and submissive, and as a tiller of the soil had proven a wonderful success which increased his value as chattel property. In 1860, the first twenty slaves introduced into this country and those subsequently brought here had increased to the surprising number of about three million. As slaves they were not allowed to learn to read and write, not even to learn to read the Bible, they were kept in ignorance of the Divine law as well as the laws of the government. Whatever they did or had done was by the will and by the direction of the white man, and whatever condition of the slaves were up to this time the white man was certainly responsible for the same. From some remote date up to 1860 and even now in some localities the white man had committed one great sin they had been sowing, and truly the book of Holy Writ says, "Whatsoever you sow, that shall ye reap," and again, "He that soeth the wind shall reap the whirlwind."

As already stated that these slaves when brought to this country, possessed all the characteristics peculiar to the African race, but after over two hundred years of servitude to the white man during which time the slave women became the prey of their masters or overseers, they were but temptations that appealed to the brute desire and gave impulse to that lower nature which man shares with all lower animals. Thus in the log huts of the slaves the white man committed the great sin of miscegenation and laid the future foundation which is now rapidly turning the black race itno a brown or mulatto race. This amalgamation transformed new, rich and active blood into the veins of a race that had been asleep, as it were in Africa, for thousands of years, but previously to their advent into the wilds of the dark continent, they were the lordly Ethiopians, who only a few centuries B. C. were the chief dispensors of civilization and rulers of Ethiopia and Egypt. The transfusion of the new blood with that of the old, caused an awakening, like the story of "Nioble," and even now the awakening has only begun. Such is the invariable nemesis of the unbridled lust in such sinful practices.

The census of 1850 shows that there were 405-751 mulattos out of a total Negro population of 3,638,808. The census of 1860 shows that there were 588,363 mulattoes out of the total Negro population of 4,481,830. Thus it will be seen that in ten years, from 1850 to 1860, the total increase of the mulattos was 182,612 or in other words every sixth child born to the Negro population was a mulatto child. The census of 1870 shows that out of a total Negro population of 4,880,009, there were 584,049 mulattoes, this is a decrease of 4,354 mulattoes from the total number of mulaattoes in 1860, and a decrease of 186,966 between 1860-70, which may be attributed to the civil war 1861-1865. The census of 1890 shows that out of a total number of Negro population of 7,470,040 there were 1,132,060 mulattoes, which means that every seventh colored child born was a mulatto. In the state of Louisiana there

were 90,953 mulattoes. In Georgia 85,133, and in Mississippi 85,166. As startling as these enormous figures seems to be they are nearer the minimum than to the maximum. God in His divine wisdom, deemed it necessary to separate mankind, giving each his tongue and color, suitable to his environments, to each of these he gave sufficient knowledge to know that to break down these bars, disregard the line of demarkation set up by nature, would be a sin and does not the Holy Writ say that your sins will find you out, also that the wages of sin is death? He that soweth the wind shall reap the whirlwind. By miscegenation, the Negro introduced in this country has been transformed into a race that is distinctly Afro-American. About ten million in number, one-eighth of this population are mulattoes and one-half of the remaining number has more or less white blood in their veins.

There are a great many Negroes who are so white that they cannot be identified by their color and there are at least six million of Negroes of various colors caused by the mixture of the whites and blacks. It can be plainly seen by the above that the principal of the grandfather clause is simply absurd and can never be enforced according to the law and at the same time produce the desired effect, prohibiting the majority of Negroes from exercising their franchisement. The very states that have introduced these measures should have been the last to introduce laws that would have caused any investigation of the Negro's grandfathers. The Negro having been brought to this country by force, held in bondage by force, and by the same process have some of the best blood of the American people transformed into his blood, until now the race contains one-third African and two-thirds American blood. The Afro-American has demonstrated his capacity for civiliation, which is at par with that of the white man, this was made possible by the infusion of rich American blood and educational opportunity.

The bringing of the African to this country, making him a slave, infusing Anglo-Saxon blood in his veins, his freedom and giving him an education has welded myriads of problems into one ponderous problem that now presents itself to the white man for solution, shrouded in a thousand veils. How will the problem be solved? Can machinery be so mastered that a wheel within a wheel can be made to revolve in opposite directions without a general smash-up or damaging frictions? Can a nation exist within a nation, each as separate as the right hand from the left, and dwell together in peace and happiness? Can a government be established within a government, having one general law which means one thing for some men and something else for other men? Will triangle justice stand the test of civilation?

The very fact that Moses in his early life married an Ethiopian woman (Num. 12) but in later years made drastic laws against mixed marriages, which until this day are enforced should be sufficient proof that mixed marriages, miscegenation or amalgamation of races is wrong and should not be practiced. God had reason for giving mankind different colors, and he who tries to over-ride the law of God commit a sin, and surely their sins will find them out.

It often happens that a man commits a great wrong trying to do good, sometimes they live to realize that they have made a mistake and many die unconscious of the fact that they have comimtted a wrong. Such men deserve pity and should be given credit for their good intentions and not too severely criticised for one wrong.

Frederick Douglass was truly the Moses of the enslaved Negro and is largely responsible for the work and sentiment which struck the shackles from the slaves and made them freemen. In later years Mr. Douglass conceived the idea that the best way to solve the Negro problem would be by amalgamation, therefore he advocatd mixed marriages and yet he evidently knew that those who at-

tempted to lead in such an undertaking would become targets for myriads of opponents, but being honest and a brave man, he like a good soldier, went to the front and became one of the principals in a mixed marriage tragedy, a martyr to a cause he believed to be the true solution of a great problem. But alas, all great men make mistakes, and Frederick Douglass was not an exception to this rule. Frederick Douglass was indeed a great man, and I doubt whether or not without him, as an example of what the Negro would be, if given his freedom, sufficient influence could have been exercised at home and abroad to cause the slaves to be liberated. And yet with all his greatness this one act eclipsed all his other deeds and today the average white or colored man remembers him best, first and last because he married a white woman.

CHAPTER IV

RESULTS OF MIXED MARRIAGES

Following the example of Frederick Douglass, a large number of colored men married white women, such marriages were mostly performed in the east and western states, as the marriage of white and colored are prohibited in the folowing states: Alabama, Arkansas, California, Delaware, Georgia, Idaho, Indiana, Kentucky, Louisiana, Oklahoma, Oregon, South Carolina, Tennessee, Texas, Utah, Virginia and West Virginia.

While mixed mariages never reached an alarming stage, there were several thousand such unions made. At first it was the wealthy colored men that choose white women. Pretty soon the poorer classes followed suit, and for several years such marriages occurred frequently, but after about 1890 these marriages became less frequent, until now such a marriage rarely ever is performed. One of the chief obstacles met with by parties contracting these marriages was caused by the fact that as soon as a white woman married a colored man she became a social outcast among the whites, and while they were at first welcomed by a majority of the colored people, in a short time a strong and overwhelming sentiment developed among the colored people, condemning such marriages, and this was especially true among the colored women. This sentiment grew rapidly and soon became prevalent. This had a tendency to drive out parties of mixed marriages from small cities and rural districts ,making them emigrate to large cities where they could better conceal their marriage relations. Such large cities as New York, Philadelphia, Boston, Chicago and other cities became the mecca of those who believed in mixed marriages.

Even in these large cities the union by mixed marriages met the disapproval of both the white and colored citizens, and the misguided unfortunate who were silly enough to leave their race and marry one of the other race found themselves social outcasts, shunned and unrecognized, and dispised by both white and colored.

The white woman who married the colored man was criticised, shunned and ostracised by the colored women even more than the outside world knew. I shall relate one or two instances along this line which will throw much light upon this subject. Some years ago in the city of Chicago I knew a colored man, a musician. He in some way became acquainted with a white girl by the name of Mable. George was a coal black man with a handsome set of ivory teeth, which were on perpetual exhibition. Just how George and Mable courted I know not, but at any rate they were legally married, and Mable was a clerk in a large department store until it was known that she had a black husband, then she lost her job. Mable secured other positions, but would soon loose them. George played music in saloons and resort houses, always managing to spend or drink all he made. A year or so after they had been married and had lived around from place to place in the levee district, during which time they were social outcasts, even the denizens of the levee refused to associate with Mable. At last poor Mable became ill with the yphotid-pneumonia, and for several weeks suffered untold misery. It was about this time one balmy spring day, I sauntered down State street, and on reaching Harrison street I heard the noise of several children at play, and looking up the street I saw a school house, at the top of which floated a large new American flag, and was waving triumphantly upon the stiff lake breeze.

I walked leisurely down Harison street, opposite the schoolhouse, where I stood for several minutes watching the little urchins of all nationalities at play. The fate that white and colored children attended the same school

and to see them play together in the same school yard, and seemingly with perfect peace was too interesting to let pass without looking on for a while longer. So I walked down to Third avenue (now Plymouth Place) crossed Harrison to Third avenue, leaned against the iron fence and watched the children play until the schol bell notified them that the recess was over, and I gazed at the last one as he marched in the school house. As I turned to walk away my attention was attracted by the loud talking of a colored woman, looking directly across the narrow street, I saw two men and a colored woman. The words of the colored woman interested me, and I paused to gaze at her as she walked away saying: " 'Deed, I ain't gwine down der to wait on no po white trash, don't care if she is sick; why don't yer go and git sum white pusson to wait on her."

While delivering herself of these brief remarks she bowed and scraped and made many gestures. I walked slowly back to Harrison street, crossed to the opposite of Third avenue, and turned down the street toward the two colored men whom the woman had addressed. As I neared them I heard one say in a saddened voice, "Yes 'deed she is awful sick and I has no one with her down there," pointing down a dark and dilapidated stairway which led to a basement. My curiosity having been thoroughly aroused, I ventured to ask the two men who was it sick. "My wife," answered one of the men, and turning to his companion said "Come down and see her." They descended the rickety steps and strange as it may seem, I too followed them. Seeing that I was also accompanying them I was asked in a dark room scantily furnished, and near a small, dingy window stood a bed of ancient make and in the bed lay a pale-face white girl apparently 25 years old, dangerously ill. Her head was being tossed to and fro, evidently suffering great agony, her parched lips indicated that the fever aided by the poor sanitary conditions, filth and lack of proper care, was doing its

deadly work. As I gazed upon this poor unfortunate, misguided white girl, writhing in pain, deserted by the women of both races, I could not restrain a sympathetic tear which stole down my cheek. As I was about to leave I noticed her parched lips quivering, and heard in broken words her attempt to say something, and then her head would rock to and fro, and in half uttered words, scarcely above a whisper I heard her say: "For-thesun-shines-in-my-old-Kentucky-home."

The sight was too heart rending. I laid a silver coin in George's hand, and urging him to have the prescription filled at once, I hurried to Terra Firma and away, but that pitiful sight always haunted my vision. A few days later while in one of the down-town hotels, I met George, again I laid a silver coin in his hands, as did all the colored employes in the hotel, amounting to something over $20. This sum was donated to help bury Mable. About one year later, while going down State street, I noticed a colored man playing in front of a museum, and I recognized him as George, who was one of the leading attractions, and was advertised as "Prof. George"s One Man Band." George had rigged up a bass and snare drum, cymbals, guitar, and mouth harp and a few other minor musical instruments, out of which he was able to get enough music to make a hit. It being about his intermission, I waited and had a talk with him about Mable. "Yes," he said, "Poor Mable died, and I could not get a colored or white woman to touch her for two days until I could collect money enough to pay them to do it. When she died I wired her people in Kentucky, asking what I should do with the remains, and the answer was "bury them." About six months later her brother and father came up here to have the body exhumed and shipped to Kentucky, finding that they could not accomplish this without my consent, they finally located me after several day's search, and explained that they came at the urgent request of Mable's dying mother. I consented, and the remains reached Kentucky before the mother died."

CHAPTER V

FOLLY OF MIXED MARRIAGES

"Big Jim" was a railroad porter, running between Chicago and Kansas City, Mo.

Jim was a hustling porter and always went the limit, and quite often much further, in order to get the money, as money was the article he needed most, so that he might bolster up his braggadocio and to make his accustomed grand-stand plays. He would usually have from fifty to a hundred dollars on his return trip to Chicago, and with this wad he would make things hum in the tenderloin district, until his turn came to go out on his trip again.

Jim was quite successful at making money, as well as spending it. However, his demand for coin grew to that state where only successful speculation would supply him with the proper amount of "evergreen."

Looking the field over, the Louisiana Lottery seemed to be the only quick means for acquiring a "bunch" of money, so Jim bought a lareg number of tickets for each drawing. The Louisiana Lottery at that time was in its zenith, being the best paying business from the ocmpany's' standpoint in operation.

Jim continued his operation for a year or more in the Louisiana Lottery, and finaly one day, while in Kansas City, he discovered while looking over the drawing that he had won a fifteen thousand dollar prize.

Visions of a millionaire illuminated Jim's mind, and especialy the fact that he could have a joyous time in the tenderloin district of Chicago with white women. This gave him a greater anxiety to reach Chicago at the earliest moment. But having bought the ticket in Kansas City, he was compelled to remain there until he could collect the fifteen thousand dollars.

As son as the money came into his hand he engaged a special train to take him to Chicago. Upon his arrival there he proceeded to paint the town red. After a few weeks' revelry in the glories of Third and Fourth avenues, Jim capped the climax by marrying a white woman.

He give his bride a champage bath which cost over a hundred dollars. He rented a house and furnished it up in elegant style; bought a spirited pair of horses, a fine carriage and hired a white coachman.

His wife purehased several pets, such as parrots and white rabbits and often carried them in the carriage when she, Jim and the white coachman took a drive on Michigan avenue. It is needless to say that they were the whole show and became the laughing stock of all who saw them.

As the old saying goes: "A fool and his money soon part," and the constant drain on Jim's pocket, all going out nad nothing coming in, soon had its telling effect, and Jim disposed of his span of horses and incidentally his white coachman. He also moved in a less expensive house, and still moving days came more often, until he found it more convenient to rent a furnished room.

The saying: "It never rains without it pours," seemed to be true with Jim. He also lost his white wife, and in less than eighteen months from the time he left, Jim again returned to the humble position of a sleeping car porter, a sad but a wiser man.

Chicago soon became the mecca for colored men who desired to marry white women. At first it was a hard life as both parties would become social outcasts. But the rapidity of these mixed marriages increased to the surprising number of about three thousand, and these soon formed a society among themselves known as the "Manasseh."

The first requisite to become a member of this society was that a colored woman should have a white husband and a white woman should have a colored husband. While there were several colored women with white husbands, still there were not [illegible] white women with colored

husbands. The Manasseh Society grew rapidly and gave house parties and balls, all of which were largely attended.

In a few years members of the Manasseh had become so numerous until Manasseh No. 2 was organized and then the exclusive set of the more wealthy formed the "Manasseh Golden Circle."

Frequent parties and balls were given under the auspices of these branches of the Manasseh, and at each it was absolutly necessary for a white woman to be accompanied by a colored man, and Vice-Versa to gain admission.

That this unique society was formed and flourished in Chicago for a number of years may be a surprise to some, but to others it is a well known fact.

Some years ago, while engaged in newspaper work in Chicago, I accepted an opportunity to attend a masque ball, given by the Manasseh No. 1. The ball was given in a hall at the corner of Twenty-second and Wabash avneues, and was attended by about two hundred couples, all appropriately masqued.

At 11.30 the grand march was formed, after which every one unmasked, and to my surprise I saw some of the most beautiful white women, costly gowned, and bedecked in real diamond. One woman wore at least twenty-five thousand dollars' worth of jewelry, while scores of them wore from three to five thousand dollars worth. The following program was carried out:

ANNUAL LANCE

Order of dances.

1. Grand Entree ..... M. G. C. No. 1
2. Wailtz ..... The Fraternity
3. Two Step ..... Welcome to All
4. Berlin ..... Manasseh
5. Quadrille ..... S. H. Valentone
6. Two Step ..... Honesty
7. Scottische ..... A. Mills
8. Quadrille Lanciers.

9. Two Step ..... Are You Ready
10. Waltz ..... Amelia
11. Berlin ..... So Be It
12. Schottische ..... All Jolly
13. Plain Quadrille ..... Visiting Friends

Intermission.

14. Two Step ..... Billy Barry
15. Waltz ..... Our Eminent
16. Lanciers ..... Look to Our Future
17. Two Step ..... Prof. Gales
18. Versouvienna ..... Kattie
19. Chicago Glide....Watch for Ladies' Court Annual Ball
20. Our Captain General .....F. J.
21. Extra ..... Thank You
22. Extra ..... For Past Favors
23. Good Night.

CHAPTER VI

A MIXED MARRIAGE TRAGEDY

"Jeff" Waters was born in Moberly, Mo. In 1875 his parents removed to Chicago while he was quite small, and he was educated in the public schools in that city.

Waters was a fine, handsome fellow, with pleasant manners, a ready and convincing talker, with a winning smile.

He entered politics and won a local reputation as a stump speaker. He organized the Carter Harrison Colored Democratic Club of the First Ward in Chicago, and did much in helping Mr. Harison to win his memorial World's Fair Campaign.

Waters was afterwards appointed janitor in a large wholesale house. This position he held several years until the outbreak of the Spanish-American war.

Waters was an officer in an Illinois regiment, and his imposing figure, garbed in the gay uniform of his regiment was a familiar one in and around the building in which he acted as janitor.

Being an officer, Waters was usually successful in using his influence to have his company and often several companies march down the street where he was employed.

Just across a narrow alley from the building in which Waters was employed, was a large factory which employed several hundred white girls. Among these, one Lucille, a fine looking blonde, in course of time became infatuated with Waters, and they were often seen getting in their little talk from their respective windows across the alley.

About this time the Manasseh Society No. 2 gave a grand Masque Ball, and Lucille agreed to mask and meet Wateres at a designated place and accompany him to the ball. After this Lucille and Waters became frequent visitors in the mystic Manasseh circle.

Waters loved Lucille, and his one great ambition was to make her his wife. To this Lucille agreed, and they were secretly married by the minister who performed all marriages in the Manasseh Circle.

Just at this time the war with Spain was declared and the regiment of which he was an officer, was ordered to camp and later sent to Cuba. Before leaving Chicago, Waters was assured by his employers that upon his return his old position would be open for him.

John Charleston, a white man, was made head janitor in Water's place, and as the position paid a good salary, Charleston began to lay plans to retain the position. He understood that Waters was to have the place on his return.

Capt. Waters accompanied his regiment to Cuba and was put in charge of a detachment of troops at Santiago, where he spent the summer.

The marriage of Lucille and Captain Waters was kept a secret, therefore, Lucille was able to keep her position in the factory where she had been so long employed.

Late in the fall Captain Waters came home on a furlough, and through the influence of his congressman, secured an honorable discharge from the army. It then became known that Lucille and he were married and that in a week or so he would return to his former position.

Charleston having been informed of this, he in a confidential way related to Waters many stories of misconduct on the part of Lucille and several white men during his absence.

By arrangement with a tough character he let Waters hear for himself some of the alleged accusations of Lucille. He also showed him a handkerchief with Lucille's initials, and claimed that the fair Lucille had given it to him as a token of her love.

These stories maddened the brain of Waters, and like Othello, planned to kill the fair Desdemona.

Returning home late that night, and finding Lucille fast asleep, he smothered her to death. Waters was arrested, and it developed during the trial that Charleston and his accomplice, Bill Holt, had deliberately lied to Waters on Lucille, with hope of entagling Waters, so he would not get his position back again.

When Waters learned the whole truth from Charleston's lips and how he had been duped to kill his innocent wife, he was pale and shook with rage.

Waters was put upon the stand to tell his story. He was cool and calm; he spoke with much deliberation. He told how Lucille, having seen him in his soldier uniform had complimented him; and in a note confessed her love for him; how they courted and wedded, and then summoned to war; he told how he had been ambushed and wounded near Santiago, and only the thought of Lucille had given him energy enough to survive the wound. He told of his record as a soldier and his honorable discharge. He told of his devotion to his country and the great love he had for its flag. He then with much sorrow told how he had been duped by Charleston's lies. He then exclaimed "I have lived an honest man until I was made a fool by a knave and a liar and I will never stand disgrace."

There he paused, and snatching a razor from his vest pocket, cut his throat and died calling for Lucille, while the court and spectators looked on in horror and amazement.

CHAPTER VII

FINIS

In the preceeding chapters, I have noted what seems to be the dark side of the subject. This is because in all my researches, wide experience and much thought on the subject. I have found no bright side.

In view of the fact that the members of both races isolates those who enter into mixed marriages, the unsophisticated colored man or white woman who becomes a party to such marriages, might as well tie a mill-stone around their neck and drag it after them for the rest of their lives. I am sure they would be no more handicapped at this than they will be in their matrimonial adventure.

At first, the majority of the colored race believed that amalgamation would benefit the race, therefore, they approved of the same, but I find after an extended investigation, that only a very few now hold this idea.

The fact of the matter is, the sentiment among the colored people is so strongly against mixed marriages, until such weddings are rarely performed, notwithstanding many states allow mixed marriages to be performed.

It is a noticeable fact, that in states where mixed marriages are allowed, colored men pay little or no attention to white women, and attempts to rape or commit an assault is as rare, or more so, than weddings are between whites and negroes.

Upon a careful investigation, it will also be seen that very few offsprings are to be found among the parents of mixed marriages, and if mixed marriages should become prevalent, it would mean race suicide.

Amalgamation of the white and colored races in America is impossible. The line of demarkation is even now being more closely drawn and instead of mixing, the two races, are becoming more and more separated.

As the Negro gains education and become more intelligent ,the less social euqality he desires.

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